

Church Universal

Pray for the Dead.
Pray for the dead, the departed ones.
Oh, gentle, Christian heart!
So shalt thou in love's holiest work
Fulfill thy blessed part!
Pray for the great, the low of earth,
The wealthy and the poor;
For all alike have sinned, and all
Sin's penalty endure.

Pray for the soul, the eager soul,
That sees, with longing eyes,
Half opened, that it may enter in
The gates of Paradise;
And pray for those suffering souls
That all too surely know,
If ransomed not by pitying prayers,
They are long years of woe.

The soul that unto justice owes
The heaviest, cruelest debt,
The soul that thinks it has no sin,
Oh! do not thou forget!
For every soul thy prayers and aims
Shall entrance win to heaven,
Know, unto thee, by Mary's hand,
Sweet guardian shall be given.

Devotion to the Saints.
November, the month of the holy
souls, is ushered in with the glorious
festival of All Saints. The church on
this day honors the memory of all the
blessed in heaven and calls upon her
children to lift up eyes of faith and
hope to the heavenly realm, where
the souls of the just are enjoying
the delights that God has in store
for those who persevere unto the end.
The beautiful feast of All Saints sug-
gests the general intention of Novem-
ber—Devotion to the Saints.

**EMPLOY FORTUNES IN
GRATIFICATION OF PASSIONS**
"Have Neither Religious Principles
Nor Domestic Virtues to Restrain
Them."

New York, Oct. 24.—The American
women of a certain class and
limited circle are perhaps the
most and most unhappy in the world,
after telling him that Dr. Andrew
McPhail, in an article in the London
Spectator had brought both these ac-
cusations against us.

"American women of a certain class
and limited circle are perhaps the
most and most unhappy in the world,"
came his eminence's candid reply. "I
refer," he continued, "to the possessors
of exorbitant wealth, some of whom
have neither religious principles nor
domestic virtues to restrain them.
These persons employ their vast for-
tunes merely in the gratification of
their passions."

"But there is a portion of our very
wealthy class that live quietly and vir-
tuously. Against them and against our
middle and poorer classes the charge
of idleness is unfair."

"The foreign elite of America," his
eminence resumed, "sees only the su-
perficial side of our social life. He
reads of scandal and divorces in the
newspapers, you know," the cardinal
added, softening the accusation with a
smile. "You never print a line about
our millions of happy homes."

"The really good women of America,
who lead happy, domestic lives, de-
voted to their husbands and children,
and who are actuated by sound prin-
ciples, seldom get into the newspapers.
The great majority of them never get
into society as the foreigner sees it.
He draws unfavorable conclusions
from a few superficial impressions."
"Then, your eminence thinks the pos-
session of great wealth entails unhap-
piness?"

"Not necessarily, but frequently,"
was Cardinal Gibbons' answer. "A wo-
man without some worthy occupation is
unhappy, whether she is rich or poor.
Certain wealthy women who are guid-
ed by religion and a sense of responsi-
bility to others must be happy. Others,
who spend their lives and fortunes in
the pursuit of mad and meaningless
luxury, in gratifying their passions,
cannot possess happiness. Of them the
rough criticism you speak of is en-
tirely just. This should be deplored as
much by Americans as by foreigners."

"But Dr. McPhail compared the wo-
man who works to a trick dog. That
surely is unjust."

"I admire and respect the woman who
works from necessity," the cardinal Gib-
bons replied. "The question of the
working woman is, however, a grave
economic problem that I cannot un-
dertake to discuss offhand. I am much
too tired."

"The eminence did not look tired. He
seemed in far better health than before
his vacation."

"Yes," he acknowledged, "I am feel-
ing better. I was quite ill while abroad,
but am fully recovered. Then the en-
forced rest of the ocean trip benefited me."

Archbishop Keane Warns Parents.
At St. Raphael's cathedral on Sun-
day morning Archbishop Keane inau-
gurated the crusade against the running
wild of the young girls and boys of
Dubuque.

Sunday was Parents' Day, as decreed
by Governor Cummins, and the arch-
bishop took advantage of the oppor-
tunity to deliver a most forceful talk
on the duties of parents toward their
offspring, which will long linger in the
memories of those who listened to his
words.

Beginning, Bishop Keane called
upon God to bless the governor for
having inaugurated the movement, then
he also offered up a prayer of
thanks that the occasion of its celebra-
tion had fallen upon the Feast of the
Maternity of the Blessed Virgin Mary,
as she is essentially the guiding spirit
of the Christian home.

"God bless the mothers," said the
prelate, "for it is upon their shoulders
that the burden of making a home a
happy one rests. Of course, the father
is indispensable in his influence, and a
good father, but it is the mother prin-
cipally who is the greater away
from the lives of the young."

"There are three stages when the
work of parents should be devoted as-
siduously to molding the character of
their young—in infancy, then the school-
years, and after that the years that
follow."

"During the years of babyhood, the
mother must watch for the growth of
the soul as well as the body, and the
thought that must ever be in her heart
is the words of the Father, 'Suffer lit-
tle ones to come unto Me, for of such is
the kingdom of heaven.'"

"After that, there comes the school
years, and it is during these that the
most earnest efforts of the parents
must be exerted. First, their young
shall see to it that their young shall
have a Christian education, and no
other. Parents must manifest a keen
interest in the things that occupy the
attention of the children during these
years; they should try to help them
with their studies, and be a part of

their progress, as it were, during these
days when the little ones begin to
come into contact with outsiders, their
character thus beginning to be formed."
Continuing, Archbishop Keane urged
upon his listeners the importance of
parents keeping a close touch with
their children during the years fol-
lowing the school period. In the first
place, he said, that the school days
should be made to last just as long as
possible, as no parents could leave be-
hind them a more priceless heritage
than a good, thorough, Christian edu-
cation.

"But the school days must end; what
then?" said the speaker. "Yet the
mother and father always keep the
confidence of their young. Let them
interest themselves in their compani-
ons, and always to know just with
whom they associate."

"See to it," appealed the prelate vig-
orously, "that your children are not
among those abroad on the streets
after 9 o'clock at night. I hope that
the police will look up these boys and
girls who are running about unprotected
at night, and I hope that heaven
will whip and scourge parents who
fail to watch over their young and
their authority over them."—True
Voice.

**"United Italy" Purchased at a Fear-
ful Cost.**

There has been a good deal of talk
lately about "hard times" both in this
country and in England. That indus-
trial depression really exists among the
people of the two nations is only too true.
Every friend of the toiling masses sin-
cerely regrets that this is the case, and
hopes that the conditions which
have brought it about may soon be dis-
carded. But, although, of course, no
consolation can be derived from the
fact—there is another country, one of
the so-called "great powers," which is
considerably worse off in respect of
"hard times" than either the United
States or England, and that is Italy.

For nearly forty years the government
of Italy has been in the hands of in-
fideles, who have been guilting the
masses of the people into keeping them
in power by promising them
lower taxes, cheaper food, progress in
scientific sanitation, more economical
administration of public offices and
prosperous times in general. How
have these promises been kept? A
dime which has just been issued by
the director of the Italian bureau of
statistics furnishes an unquestionable
reply. From it we learn that the
"summae" of Italy today there are
1,454 with either bad or deficient
drinking water, 4,875 without drains,
1,790 where bread is rarely eaten ex-
cept in cases of sickness or on festi-
vals, 4,865 where no meat is used ex-
cept by the families of proprietors, 600
which have no doctor for the poor, 366
which have no cemeteries. Add to all
this the over 27,303 straitened habi-
tations with over 200,000 inhabi-
tants, 154 districts, comprising an area
of 6,000,000, which are infested with
malaria and, finally, 100,000 cases an-
nually of pellagra, which might be
quickly cured if the "summae" had
trickily food. In addition, there are
large numbers of poor people who are
unable to work and for whom the
state and the municipalities have made
very little provision.

Nor is this all. The vast number of
workmen who are unemployed is
constantly increasing, while, at the
same time, the burden of taxation en-
tailed by an oppressive militarism is
growing heavier every year. "United
Italy" has been established at a fearful
cost.

The New St. Paul Cathedral.

Up to the present time the total cost
of the cathedral, or basement, of St. Paul,
Minn., has been \$232,446. The last
range of granite, forming the
water-table, has been put in place,
making this portion of the new struc-
ture complete. All of this concrete
footings for the foundation have been
laid, and the entire work has been
finished to the water-table, which
twenty-four feet six inches above the
concrete footings.

The concrete varies in thickness
from two to nine feet, according to
the load to be carried. The largest
concrete slabs are those under the
piers that will support the dome. These
are eight feet thick and over fifty-
three feet on a side and are heavily re-
inforced with nine-inch steel rods.

The inner retaining walls have been
brought up to twenty feet in height
in height. These walls are ten feet
thick at the bottom. The outer walls
vary in thickness from two feet eight
inches (under the center chapel) at the
ends to twenty feet ten inches
(under the two towers flanking the
main entrance).

The eight piers that are to support
the dome, four of Kettle river stone
and four of brick, have been brought
up as high as they can go before the
main floor is laid. The granite work
is completed to the water-table—the
water-table itself included.

A general summary of the work
shows a total excavation of 65,000
yards; concrete footings, 3,875, 1,000-
200 bricks making 24,328 cubic yards;
Kettle river stone, 32,482 cubic feet;
granite from the Rockville quarries,
33,003 superficial feet. The three-
quarter-inch steel rods which have
been used in the construction thus
far would be six miles in length if
placed end to end.

**First Printed Books and First Print-
ers Catholics.**

Dr. Zedler, the public librarian of
Wiesbaden, has brought out through
Harrassowitz of Leipzig a volume on
Gutenberg's labors, in which he main-
tains, as the result of a close investi-
gation of the subject, that the first
book printed by Gutenberg was in fact
a missal, and that the first Catholic
Catholics should be duly informed
with regard to such matters as this,
for the most erroneous ideas prevail
among Protestants respecting the
attitude of the Catholic Church to-
ward printing and literature in the
fifteenth century. It is the firm con-
viction of many of them who pretend
to know that the Catholic Church
was utterly opposed to printing, and
that were it not for Protestantism the
development of the art would have
been prevented. As a matter of fact,
the first printers were Catholics, the
people who helped and encouraged
them were Catholics, and the earliest
printed books were Catholic works.
When Gutenberg, after the dispute
with Faust, was established in a print-
ing office by Dr. Humery, the chief
work to which he devoted his atten-
tion was the "Chronicon," from the
pen of a Genoese Dominican, and
later on the "Summa" of St. Thomas—Toledo
Record.

The Saints of God.

(Brother Remigius, C. S. C.)
As one who, walking in the twilight
gloom,
Hears distant voices sweetly toned
that bring
Surreance to saddest heart, and while
they sing
Of faith and love—God's choicest gifts
the bloom
So listening to our holy friends, for
whom
The church's portals wide today we
fling,
I hear their aisles and fretted arches
ring
The victor's song of triumph o'er the
tomb.
Yet they were of our kin, our weakness
shared,
The cup of pleasure they were not de-
nied,
While we their captives were, these he-
roes dared,
Enamored of the cross, to turn aside,
They heard His voice and followed in
the way,
Till on their vision broke eternal day.

**Ban Lifted From "Independent"
Church.**

The end of the unfortunate schism
which for several years has separated
the Polish parish of the Immaculate
Heart of Mary from the Catholic
church was formally ratified last Sun-
day, when with impressive and touch-
ing ceremonies Right Rev. Msgr. Boff,
administrator of the diocese, solemnly
absolved the congregation from the ban
of excommunication and received the
keys of the church from John Kufko,
representing the laymen of the parish.

The ceremonies took place with the
first authorized mass every celebrated
in the church. It is estimated that
fully 1,000 persons were present, and
around the edifice when Msgr. Boff,
administrator of the diocese, solemnly
absolved the congregation from the ban
of excommunication and received the
keys of the church from John Kufko,
representing the laymen of the parish.

The solemn and unusual service
ended with Benediction of the Blessed
Sacrament. The remainder of the day
was spent in rejoicing by the parish-
ioners. The whole neighborhood won
a festive air with its gay decorations
and groups of happy people. For sev-
eral years there has been a desire for
reconciliation with the church among
a large section of the schismatics.

About a month ago their leader in
schism, Rev. A. F. Kolaszewski, former
pastor of the church of St. Stanis-
las, made his submission to the dis-
cussion administrator and preferred a
formal request that his congregation be
received back into the church. Sun-
day's ceremony is the answer to the
petition. Father Kolaszewski is now
in retirement, awaiting the decision
of the ecclesiastical authorities in his
case.

OUR PARISH.

**Some Pertinent Observations That
Might Be Made by Any Parishioner.**

"Looker-On" in Boston (Plot).
On moving into a new parish lately
and becoming acquainted I was sur-
prised to note what a small percentage
of the congregation can be counted
upon for active assistance in the work
of the parish. The great majority are
well disposed in a negative way, con-
tribute and attend to their spiritual
duties fairly well, but without much
zeal or interest.

Strange to say, there is a large num-
ber who "have something against the
priest." Generally it is a trifling mat-
ter, but they have nursed it so long
that it has assumed magnitude in their
eyes. They are ready to criticize the
pastor and his methods in a revela-
tion. Some say he is too fond of money
and others blame him for laxity. Some
say that he is too familiar with the
people and others call him "dis-
tasteful." He is a bad temper or is
irritatingly calm according to the com-
pany you keep.

I did not notice these things in the
old parish. Time and familiarity had
softened down the roughness of comment
and criticism and I knew that some of
the talkers did not mean half what they
said, but here it is different, and for the
first time in my life I begin to realize
what a difficult work is that of a pastor.
Of course, much of this half-hearted
and even hostile criticism comes from
a lack of knowledge or responsibility.
Few of those who have so much to
say about the priest give much thought
to the priest's side of the question. They
find it hard enough to keep their own
mouths shut and do not mean half what
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The general opinion of the priest is
that the people when they are sick,
sore or sad, are ready to criticize the
priest. In fact, it is the clerical hypo-
chondria who receives the sympathy that
should go to the men who suffer and are
silent.

There is the genuine ring of the true
parishioner in the statement of the
curator in the gospel who asked the Lord
to heal his son. He was a man of re-
sponsibility and understood the worth
of instant and willing obedience. And
"Christ was quick to approve of that
loyal stand with the words, 'I have not
found such faith in all Israel.' This is
generally the case. The people of the
congregation who have much to attend
to are the most helpful and most chari-
table to the priest, who has to be so
shifty and careless have the most to
say."

Doubtless the church has had the
crumbly, like the poor, with her from
the beginning. In all likelihood there
were individuals in old Rome and Cor-
inth who found it hard to be patient
and St. Paul too plain spoken. Some
people would be lonely without some
sort of a grievance against the priest.

Family life is the common lot, it has
its blessings and comforts, but it often
narrow a man and causes him to make
mountains out of mole hills. The wife
and mother can stir up a small tempest
by an injudicious story of some reproach
given the children at school, some lack
of warmth on the part of the priest. If
such a story about another were related
to the man outside he would laugh at
it, but at home it is another matter. He
feels like refusing to give anything at
the next collection and makes up his
mind to tell the priest what he thinks
of him.

Our parish is large; it has a great
school and a costly church. The fixed

charges and incidental repairs on the
plant must be thousands of dollars a
year, yet I am constantly hearing peo-
ple who wonder what the priest does
with all the money he gets. I am sur-
prised that he can run the parish at all
with so few extraordinary calls upon
the congregation.

There is another fact which strikes
me most impressively, the change in
the attitude of the younger generation
toward the priest. The old school had
an abiding respect for "the priest." It
was slow to criticize and large in its
capacity to explain away unpleasant
things. The new school makes no such
allowances, it is very matter-of-fact and
judicial upon all affairs in the parish.
The younger people seem to me to have
to have torn away that mystic veil
which enveloped the priest in the old
days. They see him more as a man and
less as a minister of God.

I suppose some priests are tempted to
grudge when they preach well. They
would never more be bothered with it
if they could hear the comments of the
congregation on the sermons. Often the
main point is entirely lost sight of by
the people and some minor incident or
illustration chain all their attention.
As I go out from mass after a good ser-
mon I often hear people remarking that
it was too "high-falootin'," and remarking
that they like simple sermons best. So
the comment ranges over the whole
parish field. No detail is too trivial, no
characteristic too petty to call forth
complaint and grumbling. It is a good
thing that the priest works for a good
Master who will console him in the day
of trouble, and it is a blessing that the
hardest work and his greatest self-sac-
rifice, the populace is ever the same.
Like the Israelites in the desert, they
weary of miracle, of manna, of the pil-
lar of fire. I fear much that the Arch-
angel Gabriel would fall to satisfy some
of the people in our parish if he were
pastor.

The Business Side of Religion.

"The business side of religion is a
subject which has been shirked alto-
gether too long," writes a Wisconsin
scientist, "and we get a business con-
science formed in the laity, the result
of which is the scolding and coaxing
that wear out the life of a priest who
will be eliminated. Business principles
carried out will not make the church
work, but they will allow the pas-
tor to attend better to the spiritual."
"Business conscience" is a good
term. It means simply that a strict
sense of duty should prompt our peo-
ple to give the church debt the place
owed among the financial obligations.
Judged from every standpoint,
it ought to be the most sacred of all
debts. Too frequently it happens that
it is the last debt to receive attention.
The "business conscience" of
our people certainly needs an
awakening.

"I am a 'poor pay,'" writes an
anonymous correspondent, "and the
shoe pinches. I sit in a rear pew, be-
cause many of the respectable peo-
ple who sit up in front will not
pay what they owe me. I have re-
solved to say, rather than be seen and not
pay. Preach a few sermons on the
pay of just debts to the people who
have the name of being generous don-
ors, and the expense of grocers and
butchers and bakers and business
men who are often at their wits' end
to obtain the means wherewith to
meet their bills."

I believe that my anonymous friend
is right. He assumes that
"respectable people" who do not pay
their bills are generous donors. As
asserted once before, poor pays in
the business world are generally poor
givers. They are generous only when
it is a question of their own comfort
or pleasure. No priest wants the
money which ought to go to the main-
tenance of just debts. He has been
taught to repudiate the generosity
which comes before justice. Time and
again it has happened that gifts and
bequests have been refused, and busi-
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ness men who are often at their wits' end
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FALLON, NEV.

Edward L. McMahon, well known in
this city and for years a resident of
Elko county, died several days ago at
Sacramento after a lingering illness.
One son, residing at Elko, two daugh-
ters and a sister survive.

Mr. and Mrs. Louis Finnegan are in
this city from Genoa, the guests of
friends.

Miss Louise Sweeney returned from a
short visit in Reno Monday morning.

VIRGINIA CITY, NEV.

Miss Mollie O'Connor, accompanied
by her mother, left Monday evening for
a visit in Los Angeles.

LIFE IS WHAT YOU MAKE IT.

To the preacher, life's a sermon.
To the joker, life's a jest;
To the miser, life is money.
To the loafer, life is rest.
To the lawyer, life's a trial;
To the poet, life's a song;
To the doctor, life's a patient
Who needs treatment right along.
To the soldier, life's a battle;
To the teacher, life's a school;
Life's a good thing to the grafter;
It's a failure to the fool.
To the man upon the engine,
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant, life is trade.
Life's a picture to the artist;
To the rascal, life's a fraud;
Life perhaps is but a burden
To the man beneath the hod.
Life is lovely to the lover,
To the player, life's a play;
Life may be a load of trouble
To the man upon the day.
Life is but a long vacation
To the man who loves his work,
Life's an everlasting effort
To shirk duty, to the shirk.

A Practical Suggestion.

It was his first Sunday school, and he
sat in the infants' department eagerly
watching the superintendent illustrate
the lesson on the board. The superin-
tendent drew the path to Heaven—
one straight line—and started the figure of
a man on it. Gradually the man be-
came larger and larger, and finally
when he arrived at the gate of Heaven
he could not get in.
The superintendent turned to his
small audience and, in a tragical and
sorrowful tone, said: "You see he is
so puffed up with sin that he cannot
enter in."

"Try him sideways, mister; try him
sideways!" came the small, shrill voice
from the infants' department.—Phila-
delphia Ledger.

The Letter Game.

Boys and girls, as well as those of
larger growth, will greatly enjoy hav-
ing their wits sharpened at a "letter
party," and for this the following set
of questions to be answered by one,
two or three letters, is merely a sug-
gestion.
Name a beverage. T.
Name a common bird. J.
Name one of the human organs. I.
What is jealousy? N. V.
What is it to surpass others? X. L.
Name a summer dress goods. P. K.
Name the condition of winter pave-
ments. I. C.
Name a county in England. S. X.
Name too much of something. X. S.
Name a sailor's response. I. I.
Name a creeping land animal. P. K.
Name a kind of pepper. K. N.
Name a word. M. T.
Name a composition. S. A.
Name a mournful poem. L. E. G.

RENO, NEV.

The Calendar Fair opened at Eagle
hall Tuesday night and more than half
filled every promise made by its pro-
moters. Those who have attended
other fairs say that the opening fair
surpasses anything ever witnessed
here from a social, artistic and suc-
cessful standpoint. And everybody
had a good time, everybody felt happy
and everybody helped the good cause
along. The hall presents a scene of
dazzling beauty, myriads of electric
lights shed a soft glow over the varied
interior decorations used in the booths.
The beauty of the decorations, the
skill employed in designing the booths,
the energy put forth and the magni-
tude of the attendance all point to a
loyal congregation administered to by
a zealous pastor. As Father Tubman
looked over the vast throng of merry-
makers he must have felt the grand-
eur of the testimonial he was given at
the fair's opening. It was St. Thomas
Aquinas night, a time given over to
showing the builder of St. Thomas parish
the appreciation and love not only
of the congregation but the general
public as well. His task was monu-
mental, but he never faltered until he
led the congregation to a finished and
a magnificent church. Last night's af-
fair shows that the people are anx-
ious to clear off a goodly portion of the
debt. During the construction of the
church Father Tubman showed a
practical interest in the working men
of Reno. In their honor Monday was
labor night and the laboring men of all
the crafts were represented. Tues-
day night was Knights of Colum-
bus night, by order of Grand Knight
Klely, and Friday night will be Uni-
versity night. A concert was given
Wednesday, in which W. H. Blair, C.
A. Davis and Miss Garcia will take
part. Hamilton's orchestra will render
the music for the dancing. Thursday
night the Subway quartette will sing,
as will also Master George Morgan,
Dr. O'Neil and several others. Those
ladies in charge, who have been ac-
tively engaged in the preparation and
construction are Misses Julia C. Con-
nors, Miss Mary Burke, Angelina
North, Clara Shields, Agnes Gibson,
Hilda Fish, Elene Gulling, Josie
Burke, Edna Southeran, Alice Lang-
worth, Marie Summers, Agatha Henry,
Kate O'Neil, Marie Trosie, Anna Lake,
Gertrude O'Hara, Minnie Flanagan,
Gertrude Gaine, Agnes Lane, Gene-
vieve Lane, Mary Ramsey and Marie
Langham. Mesdames McConne, McDer-
mitt, Dr. Flanagan, Duncan, Charles
Gulling, Delonchant, Snyder, Norris
and Lane—these ladies.

A two weeks' mission will be opened
in St. Thomas' church, Reno, by Father
Wymann, Carey and McMullen of the
San Francisco Paulist community
on Nov. 8. This is a very strong mis-
sionary band, and the effect of the mis-
sion should be far-reaching and perma-
nent.

CARSON CITY, NEV.

Edward L. McMahon, well known in
this city and for years a resident of
Elko county, died several days ago at
Sacramento after a lingering illness.
One son, residing at Elko, two daugh-
ters and a sister survive.

Mr. and Mrs. Louis Finnegan are in
this city from Genoa, the guests of
friends.

Miss Louise Sweeney returned from a
short visit in Reno Monday morning.

FALLON, NEV.

After the church services last Sunday
at the High school building, Fallon, re-
cently, there was a discussion on the
subject of building. It was decided that
in view of the liberal donations made
by the people of Fallon that either a
brick or cement block building should
be erected. The church now owns two
lots across the street north of the High
school building, and it is decided that
a church will be erected on this
site to be 30x50 feet, to cost in the
neighborhood of \$2,500. Miss Roche and
Miss Kennedy, who solicited the funds,
feel very grateful to the people for their
liberal donations and the kindly spirit
in which the contributions were given.
They raised over \$500 in addition to the
\$700 promised by the Catholic Church
Extension society.

VIRGINIA CITY, NEV.

Miss Mollie O'Connor, accompanied
by her mother, left Monday evening for
a visit in Los Angeles.

LIFE IS WHAT YOU MAKE IT.

To the preacher, life's a sermon.
To the joker, life's a jest;
To the miser, life is money.
To the loafer, life is rest.
To the lawyer, life's a trial;
To the poet, life's a song;
To the doctor, life's a patient
Who needs treatment right along.
To the soldier, life's a battle;
To the teacher, life's a school;
Life's a good thing to the grafter;
It's a failure to the fool.
To the man upon the engine,
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant, life is trade.
Life's a picture to the artist;
To the rascal, life's a fraud;
Life perhaps is but a burden
To the man beneath the hod.
Life is lovely to the lover,
To the player, life's a play;
Life may be a load of trouble
To the man upon the day.
Life is but a long vacation
To the man who loves his work,
Life's an everlasting effort
To shirk duty, to the shirk.

A Practical Suggestion.

It was his first Sunday school, and he
sat in the infants' department eagerly
watching the superintendent illustrate
the lesson on the board. The superin-
tendent drew the path to Heaven—
one straight line—and started the figure of
a man on it. Gradually the man be-
came larger and larger, and finally
when he arrived at the gate of Heaven
he could not get in.
The superintendent turned to his
small audience and, in a tragical and
sorrowful tone, said: "You see he is
so puffed up